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A  
VINDICATION  
OF PSALME 105. 15.

*(Touch not mine Anoynted, and doe my Prophets no harme)*  
from some false Glosses lately obruded on it by Royallists:

PROVING

That this *Divine Inhibition* was given to *Kings*, not *Subiects*  
to restrain them from injuring and oppressing *Gods Servants* and their  
*Subiects*, who are *Gods Anoynted*, as well as *Kings*; And that it is more unlawfull  
for *Kings* to plunder and make war upon their *Subiects*, by way of *Offence*,  
then for *Subiects* to take up Armes against *Kings*, in such cases, by  
way of *defence*. With a briefe exhortation to  
Peace and Unity.

2 Samuel 23. 3.

*He that ruleth over men must be just, ruling in the feare of God.*

Ecclesiastes. 4. 1. 2.

*I returned and considered all the Oppressions that are done under the Sun; and be-  
hold the teares of such as were oppressed, and they had no Comforter: and on  
the side of their oppressors their was power, but they had no Comforter. Where-  
fore I prayed the dead which are already dead, more then the living which  
are yet alive.*

Proverbs 28. 15. 16.

*As a Roaring Lyon, and a Ranging Beare, so is a wicked Ruler over the poore  
people. The Prince that wanteth understanding is also a great oppressour;  
but he that hateth covetousnesse shall prolong his dayes.*

Galathians 5. 15.

*But if ye bite and devour one another, take heed that ye be not consumed one of  
another.*

By William Prynn of Lincolnes Inne Esquire. the third edition Corrected.

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psal. 116

Here is nothing more pernicious to the soules of men, or distuative to the re-  
publique in distracted times, then Clergy-mens wresting of scriptures from  
their genuine sense to inuade mens consciences, the better to accomplish some  
finister designs. How sundry sacred texts have been thus perverted of later  
years, not by the *unlearned and mustabe vulgar*, but by the greatest *scrupicall*  
*Doctors* in our church, is too apparent unto all; and among others that of the  
Psalmist, Ps. 105. 15. (which is repeated 1 Chron. 16. 22.) *Touch not mine a-*  
*noynted and doe my prophets no harme*; hath not had the least violence offered it, boath in *presse &*  
*Pulpit*, to cry up the *absolute irresistable Prerogative of Kings* in all their exorbitant proceedings;  
and beat down the *inst liberties of the subiect*, without the least defensive opposition; when as  
this text, in real verity, is rather a direct precept given to Kings themselves, not to oppress or in-  
jure their faithfull subiects, then an in junction given to subiects, not to defend themselves against  
the oppressive destructive wars, and projects of their Princes. In which regard it will be no *unrea-*  
*sonable nor ungratefull worke*, to cleare this text from all false glosses, and restore it to its proper  
construction.

In former ages when popery domineered, the *popish Clergy* grounded their *pretended exetion*  
*from all temporall iurisdiction on this scripture*; suggesting that they onely, at least principally were  
Gods anointed; and therefore ought not to be touched nor apprehended by Kings or temporall Iudges  
for any crimes. But this false glosse being long since exploded, many *Court-divines* not so much  
to secure as flatter Kings, have app'ied it primarily unto Kings, and secundarily to Priests, as  
many of them alone, excluding their faithfull subiects out of its protection and limits; when as  
the text is meant of none else but they in generall, and of *Abraham, Isaac, and Iacob*, with their  
Families in particular.

I. To put this out of question: you must first observe, that this Psalm from the 5 verse to the  
end is meerey historicall. The 7 first verses of it are but a gratulatory preamble (interlaced with  
some exhortations) to the subsequent historicall narrations; as he that reads them advisedly will  
at first acknowledge: In the 8. 9. 10. & 11. verses, the psalmist begins his history, with the cove-  
nant which God made to Abraham, and the oath which he sware to Isaac; and confirmed the same  
unto Iacob for a law, and to Israel for an everlasting testament: saying, *unto thee will I give the*  
*land of Canaan, the lot of your inheritance*. In the 12. 13. 14. & 15. verses, he expresseth the spe-  
ciall care and protection of God over Abraham, Isaac, and Iacob, and their severall families af-  
ter his covenant thus made unto them, in these words: when they (to wit Abraham, Isaac, and Ia-  
cob, with their families) were but a few in number, yea very few, and strangers in it: When they  
went from one nation to another, from one Kingdom to another people (which cannot possibly be ex-  
pounded of Kings and Priests, but onely of those patriacks) He suffered no man to do them harme  
but reprov'd even Kings for their sakes, saying *Touch not mine anoynted and doe my Prophets no*  
*harne*. Then in the very next verse to the end of the psalm, he proceeds with the story of the sa-  
vings of Egypt, and of Iosephs sending thither beforehand by God, &c. So that by the expresse word  
& series of the story in this psalm, these persons of whom God said, *Touch not mine anoynted & do*  
*my prophets no harme*, were Abraham; Isaac and Iacob, and their families, (as S. Augustin with  
sundry other Expositors of this psalm conclude;) who in truth were neither Kings nor priests by  
office, but onely Gods peculiar people and servants: of whom he took speciall care. Whence It thus  
reason, in the first place.

These words, *Touch not mine anoynted, &c.* were originally spoken and intended only of *Abra-*  
*ham, Isaac, and Iacob, and their families*, who were neither actuall Kings nor priests, & they  
were meant of them, not as they were Kings or priests, but only as they were the servants  
and.

and chosen people of God; as is evident by the 6 verse of this Psalm, *O ye seed of Abraham his SERVANT, ye children of Jacob his CHOSEN.*

Therefore they are to be so interpreted; and to be applyed to Kings and Priests, as they are such; but onely to the faithfull servants and chosen people of God, though; and as subiects.

Secondly, consider to whom these words were spoken; not to *Subiects*, but to *Kings* themselves; as the Psalmist resolves in expresse terms, Ver. 14. *He suffered no man to do them wrong, but reproved Kings for their sakes; saying (even to Kings themselves) touch not mine anoynted, and do my prophets no harme.* Now that these words were spoken to Kings themselves is apparant, by those histories to which these words relate, recorded at large, Gen. 12. 10. to 20. Gen. 20. throughout and Gen. 26. 1. to 17. and ve. 29. *Where when Abraham by reason of the famine went downe into Egypt, with Sarah his wife, and King Pharaoh tooke her into his house, God first permitted neither Pharaoh nor his servants to do either of them any iniury (though Abraham out of overmuch feare, suspected they would have killed him, and therefore made Sarah say she was his sister) and likewise planged Pharaoh, and his servants because of Sarah Abrahams wife; whereupon they and all theirs went away in safety. After which Abraham and his wife sojournning in Gerar. Abimelech King of Gerar sent and tooke Sarah: But God said to Abimelech in a dream, behold thou art a dead man for the woman that thou hast taken, she is a mans wife, &c. Therefore I suffered thee not to touch her: Now therefore restore the man his wife, for he is a Prophet: (where touch not mine anoynted, and do my prophets no harme, were literally fulfilled:) and he shall pray for thee, and thou shalt live; and if thou restore her not, know that thou shalt surely die, thou & all that are thine: whereupon Abimelech restored Abraham his wife, and gave him sheep, oxen, men-servants, and women-servants, and leave to dwell in the land where he pleased. After which Isaac and his wife dwelling in Gerar, and he telling the men of the place that she was his sister, lest they should kill him for her, because she was faire, King Abimelech discovered her to be his wife, charged all his people, saying he that toucheth this man or his wife shall surely be put to death; yea he kindly intreated him, and did unto him nothing but good and sent her away in peace.* To which we may adde, the story of Gods prohibiting and restraining both Laban and Esau (who were as potent as Kings) to hurt Jacob when the they came on; maliciously against him, Gen. 3. 12. 29. 5. 2. 35. c. 33. 1. 2. 3. 4. &c. c. 34. 30. c. 35. 5. This prohibition then, *Touch not mine anoynted*, &c. being given to Kings themselves, not to touch or hurt these patriarchs while they sojourned among them as forrainers and subiects (as all expositours grant) and not to subiects touching their Kings; these two conclusions will hence necessarily follow.

1. That this inhibition, given to Kings themselves with reference to subiects, and the people of God, cannot properly be meant of Kings and priests, but of subiects fearing God. It is most apparant, that Kings, Priests, and Rulers of the earth have alwayes been the greatest enemies and persecutors of Gods anoynted ones, to wit, of Christ and his chosen members; witnesse pla. 2. 2. & Act. 3. 26. 27. *The Kings of the earth set themselves, and the rulers take counsell together against the Lord, and against his anoynted: For of a truth against the holy child Iesus, whom thou hast anoynted, both Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together, &c. And now Lord behold their threatnings.* Which truth you may see exemplified by pl. 1. 19. 23. 10. 1. Jer. 26. 21. 22. 23. c. 36. 26. c. 37. 15. c. 38. 4. 5. 6. Eze. 22. 6. 7. 27. 28. Mic. 3. 1. to 12. Zep. 3. 3. 1. Sa. 22. 6. to 20. 2 Chr. 24. 21. 1. KIn. 22. 26. 27. c. 29. 2. 10. Rev. 17. 12. 13. 14. c. 18. 9. 10. c. 19. 18. 19. Mat. 10. 17. 18. Luk. 21. 12. 1. Iam. 2. 6. Act. 12. 1. 2. 3. with sundry other Scriptures, and by all Ecclesiasticall Histories since. In which regard God in his infinite wisdom gave this divine inhibition, not to subiects and inferiour persons; but to Kings, Princes and greatest Potentates (who deeme their wills a law. and think they may doe what they please to their godly subiects) *Touch not mine anoynted and doe my prophets no harme* which being spoken to Kings themselves; it cannot be meant of Kings but Subiects; unless you will make this nonsense exposition of it. *That Kings must not touch or hurt themselves; and that it is unlawful for one King to make warre against, imprison, depose, or kill another:*

\* Read the  
2 Chr. 36.  
Dan 5.30.  
31. Pl. 136.  
17. 18. 19.  
20. Ios. 12.  
for all the  
rest.

which the practise of all ages, with infinite *\*providence in Scripture* and story, manifest to be lawful, and not prohibited by this text; which can properly be applyed to none, but subjects fearing God.

2. That all Gods faithfull people are *Gods anoynted*, as well as Kings: and therefore as our *Court Sycophants* conclude from hence, That Subjects may in no wise take up Armes (though merely defensive) against their Kings, because they are Gods anoynted: so by the self-same reason, the genuine proper meaning and expresse resolucion of this text, Kings ought not to take up Armes against their Subjects, especially those professing the true feare of God, because they are Gods anoynted too, as well as Kings.

If any Court-Chaplaime here demand; how I prove beleeving Subjects fearing God, to be his anoynted, as well as Kings or Priests?

\* Rev. 1.6.c  
5. 10. c. 20.  
6. Exo. 19.  
6. 1 Pet. 2.5

I answer: first the scripture resolves expressly: *That all true Christians are really* (in a spirituall sence) *both Kings and Priests to God the Father*, though they be but subjects in a politicke sence: *yea God hath prepared a heavenly kingdom, (with an eternall crown of glory) for them, where they shall raigne with Christ for ever and ever.* Mat. 5.3.c. 25. 34. Lu. 6.20.c. 12. 32. c. 22. 29. 30. Col. 1. 13. 1. Thet. 2. 12. Heb. 12. 28. Iam. 2. 5. 2 Pet. 1. 11. 2 Tim. 4. 8. 1 Pet. 5. 4. 1 Cor. 9. 25. Rev. 22. 5. 2 Tim. 2. 12. Being therefore thus really Kings and Priests, and having an heavenly Kingdome and Crown of Glory, wherein they shall raigne with Christ for ever in this regard they may as truly be called *Gods anoynted*, as any Kings and Priests whatsoever.

Secondly, all true Christians are *members of Christ and of his body, flesh and bone; and made one with Christ*, who dwelleth in them, and they in him. 1 Cor. 12. 12. 17. Ephes. 1. 22. 23. c. 3. 17. c. 5. 29. 30. 32. Iohn 6. 5. 1 Cor. 17. 21. 23. In which respect they are not onely stiled *Christians* in Scripture, Act. 11. 26. c. 26. 28. 1 Pet. 4. 16. But *Christ himself*, 1 Cor. 10. 12. Ep. 4. 12. 13. Now our Saviour himself is stiled *Christ* in Scripture, in the abstract, by way of Excellency, onely because he is the *Lords anoynted*, anoynted with the oyle of gladnesse above his fellows. Pl. 45. 7. Pl. 2. 2. 1st. 6. 1. 1. Ac. 4. 23. c. 10. 38. Lu. 4. 18. He. 1. 9. *Christos* in the Greek, signifying anoynted in English, being derived from *Chrio* to anoynt: And *Christians* had this very title given them, because they are Christs members, and have a spirituall *\* anoyntment* in, by, and from Christ, and his Spirit, 1 Iohn 2. 27. *But the ANOYNTING which ye have received of him abideth in you. and ye need not that any man teach you, but as the same ANOYNTING teacheth you of all things.* Therefore they are really and truly *Gods anoynted*, and may be as properly so phrased, as any Kings and Priests whatsoever.

\* See Eze.  
16. 9. 12.  
anoynted  
thee with  
Oyle, &c.

Thirdly, the scripture in direct termes oft calls Gods people, (though subjects) *Gods anoynted*: as Pl. 28. 8. 9. *The Lord is their strength, and he is the saving health of his anoynted.* Now who those are, is expressed in the following words, *save thy people, blesse thine inheritance, guide them and lift them up for ever.* Gods people are here defined to be *his anoynted*. So Pl. 18. 50. *And bestow mercy to his anoynted; (but who are they?) to David &c. in his seed for evermore;* that is, to Christ and his elect childre, here called *Gods anoynted*, Ha. 3. 13. *Thou wentest forth for the salvation of thy people, even for salvation with thine anoynted.* 2 Cor. 1. 21. *Now he which establisheth us in Christ, and hath anoynted us, is God, &c.* 1 Joh. 2. 27. *The anoynting which ye have received of him, abideth in you, &c.* All these, with other scriptures, thus resolving Gods people (though subjects) to be *his anoynted ones*; they may be properly said to be the persons specified in this text, *Touche with my anoynted*; being an iniunction given to Kings themselves, and not meant of Kings, but of Gods people, as I have formerly manifested.

I shall willingly and cordially professe, that Kings in sacred writ, are commonly called *Gods anoynted*; because they were usually anoynted with oyle upon their inauguration to their thrones: 1 Sa. 10. 1. 1. 17. c. 12. 3. 5. c. 16. 3. c. 12. 13. c. 24. 5. 10. c. 26. 6. 11. 16. 23. 2 Sa. 1. 14. 6. c. 24. 7. 1 Ki. 1. 34. 3. 24. 5. 2 Ki. 9. 3. 6. 12. 2 Chro. 6. 42. Plal. 20. 6. Plal. 89. 20. 38. 1. Plal. 92. 12. Psal. 132. 17. 1. 17. 1. 45. 1. Lu. 4. 20. And in this regard, *their persons are sacred, & no violence*

ought



ought to be answered upon their persons, especially by their subjects, as is cleare by the 1 Sam. 24. 3. to 12. 17. 18. 19. ch. 26. 7. to 25. 2 Sam. 1. 2. to 17. And hereupon this text, *Touch not mine anointed, and doe my Prophets no harme*, though not properly meant of Kings, may yet be aptly applied to their personal safety. But then I say, on the contrary part, That all Gods saints and people though Subjects, are his anointed ones as well as Kings; wherefore Kings must no more offer violence to their persons or estates (without legal conviction and iust cause) then they offer violence to their Kings, which I shall thus make cleare.

First, because God hath given this expresse injunction even to Kings themselves, *Touch not mine anointed* (that is your subiects, my faithfull seruants) *and doe my Prophets no harme*, ps. 105. 14. 15. 1 Chr. 16. 2. 12. Prohibiting *Abimelech*, and he his subiects so much as to touch *Abraham*, *Sarah*, or *Isaac*, Gen. 20. 6. ch. 26. 11. 29.

Secondly, because he that toucheth them (to do them harme) toucheth the very apple of Gods eye. Zep. 2. 8. psal. 17. 8. 9. Deu. 32. 9. 10. 11. Yea, persecuteth God, nay Christ himselfe, Iai. 36. 9. Mat. 25. 45. Act. 9. 4. 5. And what Kings, how great soever, may or dare touch or persecute God and Christ, the King of Kings?

Thirdly, because God himselfe hath quite extirpated Kings and their posterities, for offering violence to his seruants though their subiects. Thus *Abab*, *Iezabell*, and their posterity were destroyed for putting *Naboth* to death, and seizing on his Vineyard wrongfully without cause, though under a pretext of law, 1 Kin. 21. 8. & 22. 2 Kin. 9. So King *Ioash* exciting his people to stone the prophet *Zachariah* without good cause, which they did at his commandment; the Princes and people who did it were soon after destroyed by the Syrians; and the Kings own seruants conspired against him for the blood of *Zachariah*, and slew him on his bed, and then buried him dishonourably, not in the sepulcher of the Kings, So as his prayer at his death (the Lord look upon it and require it) was fully executed on the King and people, 2 Chr. 24. 20. to 27. Thus King *Iehoahaz*, *Iehorachin*, and *Iehoiachin* with all their Princes and people were carried away captive into *Babylon*, and destroyed for mocking, abusing and despising Gods messengers, prophets and people, 2 Chr. 36. 16. 17. Many such instances might be added, but these may suffice; and that of the King of *Babylon*, Iai. 14. 4. 19. 20. 21. 22. But thou art cast out of thy grave as an abominable branch, &c. as a carcase trodden under feet, thou shalt not be interred with them in buriall. BECAUSE THOU HAST DESTROYED THY LAND, AND SLAINE THY PEOPLE: the seed of evil doers shall never be ennobled: prepare for slaughter for his children, for the iniquity of their fathers, that they doe not rise, nor possesse the land, nor fill the face of the world with cities. For I will rise up against them saith the Lord of Hosts, and cut off from *Babylon* the name and remembrance, and sons, and nephewes, saith the Lord. A notable text, for oppressing Princes to meditate upon.

Fourthly, because God himselfe hath given an expresse command, Ezek. 44. 15. 16. 17. That the Prince shall not take of the peoples inheritance by oppression to thrust them out of their possession, but he shall give his sonnes inheritance out of his own possession. Which well interpreteth and fully answereth that much abused text in the 1 Sam. 8. 11. 12. 19. and proves the Kings taking their Fields, Vineyards, Oliveyards, seed and sheep to give his servants there specified, to be a mere oppression; which should make them cry out in that day because of their King, ver. 18. and no lawfull act, as some royalists gloss it. If then Kings may not take away by violence or oppression their subiects lands or goods; muchlesse may they offer violence to their persons, bring Gods anointed, yea his Temple, 1 Cor. 6. 19. c. 3. 16. And if any man (be he King or Emperour) destroy the temple of God, him will God destroy; for the temple of God is holy, which temple they are 1 Cor. 3. 17. Hence *Ioab*, *Dauids* Generall, comming to besiege *Abel* to which *Sheba* fled, a woman of that place shew expostulated with him; thou seekest to destroy a City and mother in Israel: why wilt thou swallow up the inheritance of the Lord? Whereupon *Ioab* answered and said: far be it, far be it from me that I should swallow up or destroy, 2 Sam. 20. 9. 20.

Fifthly, because no law of God or man hath given any authority to Kings to iniure or oppress their subiects, in body lands or goods, but only to feed, defend, protect them; and to fight their battles for them.

See Dr.  
Beards  
Theatre  
of Gods  
Iudgements.  
1. 2. c. 17. 13.  
19. 38. 39.  
40. 41.

them, not to wage war against them. 2 Sam. 6. 22. 23. 3. Psal. 78. 71. 73. 74. 2 Chr. 9. 8. Prov. 20. 8. 26. c. 29. 4. 14. Isai. 49. 23. 1 Tim. 2. 3. Therefore Kings having no right at all to injure or oppress their people, they neither lawfully can or ought to do it, either by themselves or instruments; there being nothing more severely prohibited and censured in Scripture, then Princes and Magistrates oppression of their subjects, Pro. 28. 15. 16. Zep. 3. 3. Mich. 3. 9. to 12. Ezek. 22. 6. 7. 27. Take but one text for many, Ezek. 45. 8. 9. *My Princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel according to their Tribes. Thus saith the Lord God, let it suffice you, O Princes of Israel, remove violence and spoyle (or plundering and exactione indgement and iustice; take away your exactions from my people, saith the Lord; see Isai. 1. 23,*

\* 1 Eli. c. 2. Sixty, Because as there is a solemne *Oath of allegiance*, of the people to their Kings, *to honour and defend their persons*; So there is the like oath from Kings to their people, *to protect their rights and persons, goods, and estates, lives lawes, and liberties, from all violence and iniustice*, solemnly sworn at their Coronations. By vertue of which oath Kings are as strictly tyed not to wage war against their subjects, nor to oppress or offer violence to their persons, liberties, or estates; as their subjects are by their oath of *allegiance*, not to rebell against them. And seeing Kings were first created by and \* for their subjects; and not their subjects by and for them; and are in verity but publike servants for their peoples welfare, their subjects not being so much theirs, as they their subjects; from whom they \* *receive both their maintenance and royalties*. There is a little (if not far lesse) reason, for Kings to oppress and take up offensive arms against their subjects though perchance more undutifull and refractory then they expect; as there is for people to take up offensive armes against their Princes, in case they become more oppressive and invasive on their persons, goods, lawes, liberties, then they should. The husband hath no more right or authority to iniure or destroy the wife, or the master the servant, the head the inferiour members, then they have to destroy the husband, master or head. And as the lewdnesse of the King, husband, parent, master, must not cause the people, wife, child, servant, to rebel against them, and utterly to reiect their bonds of duty, so the undutifulnes or vices of the people, wife, child, or servant, must not cause the King, husband, parent, or master, (as long as these relations remain actually undissolved) to give over their care, protection, vigilancy over them, or any wayes iniuriouly to treat them. 1 Pet. 2. 18. 2 Chron. 10. & 11.

Finally, the *Habru midwives*, notwithstanding K. Pharaohs command, would by no means kil the *Israelites male children*; (though but bondmen and not free subjects) and God blessed, and built them *houses for it*, \* but drowned Pharaoh and his host in the reed sea, for drowning them, & transgressing this inhibition, *Touch not mine anoynted*: When \* K. Saul commanded his footmen & guard to *turn and slay the Priests at Nob, because their hand was with David* (whom he deemed a traytor, and knew whom he fled, and did not shew it him, they all refused (this his royall unjust command) though not only his subjects, but servants too) and would not put their hand to fall upon them, being Gods anoynted: And because *Doeg the Edomite slew them, by Sauls command, Saul himself was, soon after slaine by his own hand*, 1 Sam. 21. 4. when \* K. Saul had twise solemnly vowed to put his innocent son & subject Jonathan to death, only for *tasting a little honey*; his subjects were so far from assisting him in his unjust action, that they presently said to their King, *shall Jonathan dye who hath wrought so great salvation in Israel? God forbid: As the Lord liveth, there shall not one hair of his head fall to the ground: So the people rescued Jonathan that he died not, notwithstanding Sauls double vow to the contrary, and Jonathans being not only his subject, but son too which is more; neither are they taxed of disobedience or treason but commended for it. When \* K. Rehoboam raised an army to fight against the ten tribes, who revolted from, & rebelled against him, (for giving them harsh language by the advice of his young Councillors) electing a new King over them: 2 Chr. 11. 4. 1 Kin. 11. 21. 22. 23. 24. God himself by his Prophet Shemiah, spake thus to Rehoboam and his army, \* *Thou shalt not go up, nor fight against your bretheren, returne every man to his house for this thing is done of me: Whereupon they all obeyed the words of the Lord, & returned neither K. nor subject, daring to fight against them, contrary to Gods expresse comānd, though rebels; how muchles then may Kings wage war upon their**

their innocent loyall subiects? When <sup>1</sup>K. Ieroboam in his fury made this rash vow; God do so & more <sup>2</sup>Kin. 1  
 also to me, if the head of Elifha (his subiect) shall stand on him this day; and withall sent a messenger <sup>3</sup>  
 to Elifha his house to take away his head. This prophet was so far from submitting to this his unjust  
 design, that he commanded the elders sitting with him to look when the messengers came, and shut the  
 doore, and hold him fast, though the sound of his masters (the Kings) feet were behind him; which they  
 did; not suffering the messenger or K. to do him violence. Yea the great prophet Eliah, when K. A-  
 baziab sent 2 captains with their fisties one after another to apprehend and bring him down to him by <sup>2</sup>Kin. 1 9  
 violence; was so far from rendering himself into their hands; that in his own defence, he com- <sup>to 16,</sup>  
 manded fire twice together to come down from heaven which consumed these two captains and their mē;  
 though sent by the K. his Sovereign. Which divine miracle for heaven wrought by God himself  
 manifests, that it is lawfull for subiects to defend themselves against the unjust violence of their  
 Kings; & that it is dangerous for Kings themselves, or any of their Officers by their commands to  
 offer violence or injury to their subiects. This may be further cleared by Gods exemplary judge- <sup>1</sup> Kin. 1, 6  
 ment upon K. Ieroboam; who stretched forth his hand to smite the prophet, which prophesied against <sup>1</sup> Dan. 6,  
 his altar, it dried it up forthwith, so that he could not put it in again. Upon those princes who caused  
 Daniel to be unjustly cast into the Lyons den, where he was preserved safe from danger; but they their  
 wives and children had their bones broken in peeces by the Lyons ere ever the cā at the bottō of the den. <sup>1</sup> Dan. 3,  
 And upon those mighty men in Nebuchadnezzars army, who bound Shadrach, Melech, & A-  
 bednego, & cast them into the burning fiery furnace, by the Kings special command, because they per-  
 viously refused to worship the golden image which he hath set up; who for executing this his unjust pre-  
 cept, were by Gods iust vengeance slain by the flame of the fiery furnace; when as those 3 godly per-  
 sons unjustly cast into it by the Kings command, were miraculously preserved in the midst of the fie-  
 ry furnace without any harme, there being not a haire of their heads singed, neither their coates chan- <sup>1</sup> Act. 4, 13  
 ged, nor the smell of fire passed upon them. So safe is it for people to obey God rather than men, then <sup>1</sup> C. 5, 28, 29,  
 Kings themselves in their unjust commands: so dangerous & destructive is it for Kings, or others up- <sup>1</sup> 40, 52, 53, 11,  
 on their unjust commands, to offer any injury or violence to their subiects; or violate this inuictio <sup>1</sup> 15, to 19,  
 touch not my annoynted, &c. In a word I read Ier. 22. 3. to 12. that God commanded K. Shalum to <sup>1</sup> Est. 3, 2, 3  
 execute indgement and righteousness, and deliver the spoiled out of the hands of the oppressor; & do no wrong <sup>1</sup> Ioh. 3, 33  
 nor violence to the stranger, fatherles, or widow, neither shed innocent blood in this place. Ading, but <sup>1</sup> to 48,  
 if ye shall not heere these words, I will be by my self, saith the Lord, that this house (even the Kings  
 house of Iudah) shall become a desolation, I will make it a wilderness, and prepare destroyers against it,  
 every one with his weapon, &c. & v. 15. to 30. in the same ch. God thus speaks to K. Iehoiakim (shalt  
 thou reign because thou clovest thyself in cedar? did not thy father eat & drink, & do indgement, &  
 justice, and then it was well with him, &c. But thine eyes, and thy heart were not but for thy covetousnes  
 and to shed innocent blood, and for oppression, and for violence to do it. Therefore thou saith the Lord  
 concerning Iehoiakim K. of Iudah; they shall not lament for him saying, ah my brother, or ah sister, ah  
 Lord, or ah his glory; but he shall be buried with the burial of an asse drawn and cast forth beyond  
 the graves of Ierusalem. Neither doth this iudgement for oppressing and slaying his subiects rest  
 here, but extend to the utter extirpation of his posterity, v. 24. 30. As I live saith the Lord, though  
 Coniah the son of Iehoiakim K. of Iudah, were the signet on my right hand, yet would I pluck thee  
 thence. Write ye this man childles, as a man that shall not prosper in his dayes for no man of his seed  
 shall prosper sitting on the thron of David. So fatal is it to Kings and their posterity to oppress &  
 murder their subiects. And as for those subiects who by their Kings commands shall take up  
 armes against their brethren to murder, plunder or oppress them, I shall desire them first to  
 consider, that precept of Iohn Baptist given to souldiers themselves. Luke 3. 14; Do violence to  
 no man, & muchles to your brethren and fellow subiects: and next that of Obadiab, v. 10. to 16.  
 For thy violence against thy brother Iacob, shame shall cover thee, and thou shalt be cut off for ever.  
 In the day that thou stoodst on the other side, in the day that the strangers carried away his substance,  
 and entered into his Gates, and cast lots upon Ierusalem, even thou wast as one of them. But thou  
 shouldst not have looked on the day of thy brother, neither shouldst thou have reioyced over the  
 children of Iudah in the day of their destruction, neither shouldst thou have spoken proudly in the  
 day of distress.



*And yet, Then shouldst not have entred into the gates of my people, nor have looked on their affliction, nor have laid hands on their substance in the day of their calamity; neither shouldst thou have stood in the crosse way, to cut off those of his which did escape; neither shouldst thou have sent up those of his blood did remain in the day of distresse. As thou hast done, it shall be done unto thee, thy sword shall return upon thine own head.* All which considered, I shall humbly submit it to every mans judgment; whether the whole state in Parliamēt, & his Majesties faithfull subiects, may not upon as good or better grounds of conscience, take up armes to defend and preserve their persons, wives, houses, goods, estates, from unlawful violence, rapine, plundering and destruction, now every where practised by his Majesties Cavaleeres in a most barbarous manner, to the utter ruin of many thousands for the present, and whole Kingdom in likelihood for the future, contrary to the fundamental lawes and liberties of the subiect, his Majesties Coronation-oath and frequent Protestations and Declarations; As his Majesty, by advice of ill Counsellors, raise an army at home, and bring in foreign forces from abroad, to make war upon his Parliament and people, to plunder, murder, undoe them, and bring the whole Kingdom to utter desolation? Certainly, if the subiects defensive war in this case be unlawful; as all Royallists aver against Scripture, reason, the principles of nature, which instruct all creatures to defend themselves against unjust violence and oppression, as others have proved at large, Then the Kings offensive war upon his loyal poore innocent subiects and Parliament, must much more be unjust and unlawful, for the premised reasons, and scripture authorities.

For my part, it is so far from my intention, to foment this most unnatural destructive war between King, Parliament, and people, that the thoughts of its deplorable effects do make my very soule to bleed, and heart to tremble, For if ever Christ, the Oracle of truth, uttered any verity truer than other, it was this, *"That a kingdom divided against it selfe cannot stand, but shall be brought to desolation; \* And if we bite and devour one another, we shall be consumed one of another.* O then (if God in his justice hath not devoted us to a total and final desolation for the sins and abuses of our long enjoyed (eterner peace) if there be any remainder of policy or prudence, any bowels of mercy or tender affection left within us, towards our most deere native bleeding and almost expiring Country, England; to poore dying Ireland; to our religion, lives, wives, children, parents, kindred, neighbours, goods, estates, liberties; or any care of our one safety, tranquillity or felicity; let all of al sides now at last (after so much sensible experience of the miseries of an intestine uncivil war) with all convenient expedition lay downe offensive and defensive armes and conclude such a sweet solid peace throughout our divided and distracted kingdom, as may last for ever without the least violation, upon such iust and honorable terms, as may stand with Gods glory, religions purity, his Majesties honour, the Parliaments priviledges, the subiects liberty, the whole Kingdoms safety and felicity; lest otherwise we become not onely a scorn and derision, but likewise a prey to our forraign enemies. Alasse, why should the head and members have any civil contestations, since both must perish if divided? *\* neither subsist, but being united?* why should the Kings Prerogative, and the subiects liberties, which seldom clashed heretofore, and ended al differences in Courts of justice, be now at such irreconcilable enmity, as to challenge one another in the field, and admit no trial but by battell? when I read in *\* Scripture*, of sundry presidents, *where Kings princes, & people have unanimously concurred in their counsels heretofore; and consider how our King and Parliament have most happily accorded till of late, I cannot but bewaile their present discords; which O that the God of peace and unity would speedily reconcile.* I shall close up all, with his Majesties printed speech to both houses annexed to the petition of right by his Royall command. *I assure you my maxime is, That the peoples Liberty strengthens the kings prerogative; and that the Kings prerogative is to defend the peoples Liberties:* And with the Statute of Magna Charta, c. 29. *No freeman shall be taken or imprisoned, or be disseised of his freehold, or liberties, or free consors, or be outlawed or exiled, or any other wayes destroyed; nor we shall not passe upon him, nor condemn him, but by the lawfull iudgement of his peers, or by the law of the land. We shall sell to no man, we shall deny nor defer to no man iustice or right:* Which in effect is a most exact paraphrase on this milcounfitted text, *Touch not mine anoynted, nor do my prophets no harme.*

\* See the Relation of Brainford businesse.  
\* See the letter from the Hague newly printed.

\* Luke 11  
17. 18. 19.  
Mar. 3. 24.  
25. 26.  
\* Gal. 5. 15

\* See 1 Cor.  
12. 14. 20. 26  
\* 1 Chr. 13.  
1. 2. 3. 4.  
2 Chr. 23.  
3. ch. 13. 1.  
Iudg. 10. 1  
to 12.  
2 Sam. 18. 4  
c. 19. 43. c.  
19. 2. to 11  
Jonah 3. 7.  
Esth. 1. 13.  
to 20. ler.  
38. 40.